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Church of God
Evangel



Edna G. Galloway, Ill.

The Question Box

NOTE: All questions addressed to "The Question Box" must be signed if they are to receive a reply. However, names will be withheld from publication if requested. Only the questions considered of general interest will be answered in the EVANGEL.

QUESTION: Why did God permit Old Testament characters such as David and Joseph to have more than one wife, and then forbid it in the New Testament?—D.J.S.

POLYGAMY, or the practice of having more than one wife, was a situation that existed early in the history of the human race. A study of the Old Testament realizes that at no time did God institute the practice, and neither did He condemn it. The practice arose without His commandment and died without His condemnation.

Even though God neither commanded nor condemned polygamy, certain facts reveal to us that He never intended it. In Genesis 2:24 God said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Notice that the singular term *wife* is used and not the plural—*wives*. God Himself performed the first marriage ceremony, and this was between one woman and one man. If God had intended Adam to have more than one wife, he would have created more than one for him. Monogamy has always been the ideal, even when polygamy was widely practiced. Jesus made this clearer when He said in Matthew 19:5, 6a, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh." *Wife* here is also mentioned in the singular, and the word "twain" is the archaic form of "two." Marriage is to be composed of two persons—male and female—not three, or four, or five, or more.

NOTICES

I am now open for revivals, either in churches or in new fields for the Church of God. Before March 1, contact me at Wilmington, Illinois, General Delivery. After that, the address will be W. T. Johnson, in care of Albert Tate, Route 7, McMinnville, Tennessee.

All Lee College alumni who are not receiving the *Clarion*, please send your address to Lee College Alumni Association, Lee College, Cleveland Tennessee.

Brother J. L. Frazier, of the Pentecostal Holiness Church, has recently come into the Church of God and is now in a revival meeting with me here in Marion, S. C. I have known Brother Frazier 20 years or more, and it is a pleasure for me to recommend his ministry to our Church. Anyone wishing to contact him may do so at Box 662, Red Springs, N. C., or phone 4881.—Paul Brady, Pastor, Church of God, Marion, S. C.

A Church of God has recently been organized in Aurora, Illinois. Anyone knowing friends and members of the Church of God living in the Joliet, Elgin, and Aurora area, please notify Rev. Wayne Rosson, 420 Fifth Street, Aurora, Illinois.

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper; and washing of the saints' feet.
13. In the pre-millennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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COVER PICTURE: Galloway—At one time China was so plagued by her enemies and neighbors, Mongolia and Manchuria, that she built a massive wall along her northern borders. This enterprise, under Emperor Chin Shih Hwang Ti, was one of the most gigantic building efforts ever known to man. However, the building of it was futile. For a short time the Huns and the Tartars were unable to pierce the great wall, but they eventually succeeded—and overran China quite easily. The Bible says that (Zech. 2:5) God will be a wall OF FIRE about us. With this protection, we can stand unscathed forever.

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WORLD TOUR

Part 2

By WADE H. HORTON
Foreign Field Representative

AS I FLY OUT over Honolulu in the great P. A. Strato-clipper NIGHTINGALE and see the lights of this beautiful Hawaiian city fade into the distance memories of nine wonderful days come flashing back to refresh my spirit as I continue my round-the-world trip for the Church of God Foreign Missions Department. These nine days were busy ones, which included speaking nine times on three islands of the sixchain Hawaiian group of islands. After a Sunday night service in Honolulu, Brother and Sister Hawkins and I flew to Maui Island for service Tuesday night. We were met at the airport by Brother and Sister O'Bannon (pastors) who motored us to their home where we were entertained in a very hospitable manner. Although the mission here is not organized yet, we have a fine band of saints who worship God in spirit as well as in the Truth. The service was very good and closed with at least fifteen in the altar seeking the Lord. Brother and Sister O'Bannon are encouraged with the prospects here and hope soon to organize the church and build a nicer and a more commodious building. They haven't been on an island long before they love the people and in turn are loved by them, which means they are making good missionaries. God bless the O'Bannons and the saints on Maui.

From here we flew to Hilo, Hawaii, for Thursday night service. After meeting Brother and Sister Helton (pastors) and some of the church folks at the airport, we went to the parsonage, where Sister Helton served us a very delicious meal. The service that night was wonderful because of God's presence, despite the fact that there was only a small number present. Brother and Sister Helton have their hearts in the work and are working hard to promote the cause for the Church of God here. Pray that God will help them get a suitable lot so they can build a nice building.

After bidding farewell to the Heltons, we returned to Honolulu, where we engaged in a week-end revival, beginning Sunday night. The copious showers of Pentecostal blessings fell upon every service. It was a beautiful sight to see the Christians rejoicing in the Lord as His Spirit came upon them. A special feature of every service was the singing. My, how they can sing! Special numbers were rendered in Samoan, Hawaiian, Japanese, Spanish, Malay, and English. The Sunday night service ended with approximately twenty in the altar—some reclaimed, others blessed and at least one filled with the Holy Ghost. Under the able and talented leadership of Brother and Sister Dalraith N. Walker (pastors), the future looks bright for the Honolulu church. It is believed that great things are in store for them as they work together for the cause of Christ. This is one of the finest and most loyal and thoroughly Church of God groups I have found anywhere on the mission fields. They love the Church and appreciate what it has done for them.

We visited another mission church in the suburbs of Honolulu for the ten o'clock service. This group is not organized but is having approximately 65 in Sunday School each Sunday. Brother and Sister Nakashima (Japanese pastors) are in charge of this work and are doing a magnificent job. It would thrill your heart to hear their testimonies of how they were won to Christ from idolatrous worship.

On the surface, Hawaii seems to be Christian in belief, but underneath it is the practice of witchcraft, pagan worship, and probably human sacrifices. At least this latter unthinkable thing is believed by many to be true, and they have some very convincing things relative to it to substantiate their contentions.

A never-to-be-forgotten experience was ours the day
(Continued on page 10)

THE SPIRITUAL MAN

PART I

IN THE FIFTEENTH VERSE of the second chapter of Saint Paul's First Epistle to the Corinthian Church, we find a very great statement. To fully appreciate its meaning, we must read it with the preceding verse: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, for they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."

To more fully convey the apostle's thought, let us examine Dr. Arthur S. Way's rendition of these two verses in his translation of *The Letters of Saint Paul*. He states it thus: "Now, the unspiritual man cannot grasp the revelations of the Spirit of God. They are for him meaningless: he cannot comprehend them: they require the spiritual attitude for their appreciation. But *the spiritual man* can appreciate them all: yet of the truth of his convictions no unspiritual man can judge."

Here, in two terse verses of scripture, we have painted before us two consciousnesses that are worlds apart. This statement brings before us, with startling clarity, the depth of difference between true spirituality and all other type of thought. True spirituality cannot exist apart from a fully consecrated and renewed mind, because man's spiritual faculty is also his thinking faculty. Unless this thinking faculty has been renewed by regeneration and quickened by the Holy Spirit, it is totally incapable of knowing what spirituality is, much less of experiencing it. Furthermore, unless a mind once renewed maintains a walk in the Spirit and an utter dependence on the righteousness of Christ as the basis of its approach to God, that mind will lapse into carnality and cease to be able to understand or experience what God looks upon as true spirituality.

IN THE REALM of Pentecost today there are many perils, but they are not new perils. They can be seen as enemies of the Church of God in the days of the apostles. They were in evidence in the Church at Corinth, and Saint Paul wrote to correct and unvell these enemies of true spirituality. His declaration in this text is the mountain top or watershed of the great question "What is spirituality?"

From this lofty pinnacle of inspiration, the sparkling stream of true spirituality wends its way across the higher planes of victorious Christianity, separated from the murky waters of human intellectualism, carnal reasoning, and mystical dreaming that seek the lower levels of the sea of defeat and frustration. It becomes even more startling when we realize that this "epistle on spirituality" was written to the church that was the most "Pentecostal" of all those full-gospel churches of the apostolic era. There is more mention of true spiritual manifestations, spiritual gifts, and regulation of the supernatural in the assembly than in any other New Testament book. Inasmuch as this epistle was written to correct abuses and regulate ungoverned practices in a full-gospel or Pentecostal church, we Pentecostal believers should read it with care, especially when we find in it

the clear statement of difference between true spirituality and all other philosophies of religion.

To fully grasp the great significance of Saint Paul's teachings and warnings to this church, we must know something of its background, and the conditions that made this epistle necessary.

THE CHURCH OF GOD at Corinth had been founded by Saint Paul and some of his helpers, so in this respect it was no different from many other churches of that time. It was different from other churches, however, in one respect: its geographical location made it a trading center.

On the streets and in the market places of Corinth the races of the ancient Orient met with the inhabitants of the newly stirring continent of Europe and the dusky traders of North Africa. They brought with them not only their wares, but also their religious ideas. There the Greek philosopher met the Persian mystic; the Roman idolator with his gluttonous habits swapped wares and views with the worshiper of Diana of the Ephesians. On those streets the believer in Greek demagoguery argued with the Orthodox Jew of Palestine, and from these people Saint Paul, through the power of Spirit-anointed preaching, welded together a New Testament church. From the ashes of these tottering old religious errors he built a temple of Spirit-filled believers.

Unfortunately, however, even the ashes of an error may still be poisonous, and the new believer may find himself unconsciously mixing the toxin of the past with the truth of the present. These people brought with them many of their erroneous ideas. These ideas threatened to undermine and destroy the Church of God at Corinth, and anyone who has his finger on the pulse of worldwide Pentecost today will be startled at the similarity between these threatening dangers in the Corinthian Church, and those which threaten Pentecost at this present hour.

FOR INSTANCE, there was an element in the Corinthian Church that had come from the camp of Greek philosophy. These men had been rationalists before their conversion, and they began an attempt at rationalizing the gospel. Paul challenged them by saying that God had made foolish the wisdom of the world, and that in spite of their philosophical greatness they had not known God. It was not their educational acumen that had taught them of eternal life, but rather Paul's preaching, a thing that they thought foolish compared with their philosophy. Today one of the greatest perils faced by Pentecost is an almost insane rush for education.

Education is not sin, but any attempt to use it as a substitute for the power of the Spirit in our lives is a sin against God and His Church. It is true that we need educated men in our ranks, but they must be men who realize that education is useless unless it is yielded to the control of the Spirit of God. One fellow was grumbling about the standard of education among Pentecostal

By

M. G. McLUHAN

Principal Berea Bible
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preachers. He bemoaned the fact that they were not as well educated as the ministers of a certain church that he had belonged to before he became affiliated with Pentecost. On being asked whether he had been saved in his former church he replied, "No, our preacher was not saved himself, so how could he tell us about it?" On being further questioned as to why he had wished that man's education on his present Pentecostal pastor, he seemed at a loss for a reason. He would have had a point had he wished a fine education on the type of Pentecostal preacher who would be humble enough to allow the Holy Spirit to make use of it.

God has not blessed Pentecostal preachers because of their ignorance of certain scientific data, nor will He bless them just because they have an educational background worthy of a degree. We need degreed men in our ranks to represent us in fields where no other can, but it is possible to die by degrees if we attempt to make them a substitute for God's power.

OUR GROWTH as a religious movement in the world has made it necessary for us to have training centers for our ministers of tomorrow. If we fail to do this, we shall find a great shortage of capable ministers in the not-so-distant future. However, let us bear in mind that God raised up most of our full-gospel preachers from the common walks of life. They fell on their faces before Him and were filled with the Holy Spirit and baptized with a mighty anointing that shook the foundations of the religious world. This success was not due to their worldly education, but to their power with God, and their utter dependence on Him for success.

If our full-gospel training schools can give our on-coming young ministry a finer education than the pioneers of Pentecost had, very well, so long as they send those young men out with the same burning zeal for God and the same old-fashioned Holy Spirit anointing that drove the pioneers to victory over every obstacle. If we succeed in providing our prospective preachers with

a fine education that is designed to accompany the true Pentecostal anointing, we shall be doing ourselves, and mankind in general, great good. If we fail to provide the training and atmosphere that will, above all else, inspire our youth to seek and receive the baptism in the Holy Spirit, we shall fail tomorrow.

Shall we, who have come to this place of blessing and influence through God's power, now attempt to retain it by worldly wisdom, carnal psychology, and man-made machinery? A thousand times no, for these can never produce one twice-born man. It still pleases God to use what man calls foolishness to save those who will believe. What is more, God still considers the Holy Spirit baptism the prime requirement and first qualification of the man who would preach His gospel. The transforming experience of regeneration that men have as a result of this preaching is still a mystery to the natural-minded philosopher. "He cannot grasp the revelations of the Spirit of God. They are for him meaningless: he cannot comprehend them."

WORLD-WIDE PENTECOST at the present hour faces another peril that Saint Paul warned the Corinthian Church to beware of. The former worshippers of Diana had brought with them a moral laxity that was eating at the vitals of the Corinthian congregation. These followers of the Ephesian goddess were accustomed to unthinkable moral degradation. It was a part of the regular worship ceremony to practice sexual incest. Though they had been converted, they had no background of chastity, and soon sexual crimes were being enacted among the members of the new fellowship of Christians. Remember, this was the Church of God at Corinth, a church that was experiencing the blessings of the full gospel. Satan knew that if he could succeed in getting this filthy sin into the homes of a few, he would ruin the reputation of the many. What is more, he also knew that the very presence of moral instability among

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Paul

By T. DE WITT TALMAGE

THE DAMASCUS of Bible times still stands, with a population of 135,000 people. It was a gay city of white and glistering architecture, its minarets and crescents and domes playing with the light of the morning sun; embowered in groves of olive, citron, orange, and pomegranate; a famous river plunging its brightness into the scene—a city by the ancients styled “a pearl-surrounded by emeralds.”

A group of horsemen are advancing upon that city. Let the Christians of the place hide, for that calvacade coming over the hills is made up of persecutors.

Their leader is small of stature and unattractive in some respects, as leaders sometimes are insignificant in person—witness the Duke of Wellington and Dr. Archibald Alexander. But there is something very intent in the eye of the man at the head of this troop, and the horse he rides is lathered with the foam of a long and a quick travel of 135 miles. He cries, “Go ‘long,” to his steed, for those Christians must be captured and must be silenced, and that religion of the cross must be annihilated.

Suddenly the horses shy off, and plunge until their riders are precipitated. Freed from their riders, the horses bound snorting away.

You know that dumb animals, at the sight of an eclipse or an earthquake, or anything like a supernatural appearance, sometimes become very uncontrollable.

A new sun had been kindled in the heavens, putting out the glare of the ordinary sun. Christ, with the glories of Heaven wrapped about Him, looked out from a cloud, and the splendor was insufferable, and no wonder the horses sprang and the equestrians dropped.

Dust-covered and bruised, Saul attempts to get up, shading his eyes with his hand from the severe luster of the heavens, but unsuccessfully, for he is struck stone blind as he cries out: “Who art Thou, Lord?”

Jesus answered him:

“I am the One you have been chasing. He that whips and scourges those Damascine Christians whips and scourges Me. It is not their back that is bleeding; it is Mine. It is not their heart that is breaking; it is Mine. I am Jesus, whom thou persecutest.”

From that wild, exciting, and overwhelming scene there rises up the greatest preacher of all ages—Paul; in whose behalf prisons were rocked down, before whom soldiers turned pale, into whose hand Mediterranean sea captains put control of their shipwrecking craft, and whose epistles are the advance courier of the resurrection day.

I learn, first, from this scene that a worldly fall may precede a spiritual uplifting. A man does not get much sympathy by falling off a horse. People say he ought not to have got into the saddle if he could not ride. Those of us who were brought up in the country remember well how the workmen laughed when, on our way back from the brook, we suddenly lost our ride. At the close of the great Civil War, when the army passed in review at Washington, if a general had toppled from the stirrups it would have been a national merriment.

HERE IS PAUL on horseback—a proud man, riding on with government documents in his pocket, a graduate of a most famous school in which the celebrated Dr. Gamaliel had been a professor, perhaps having already attained two of the three titles of the school: Rab, the first; Rabbi, the second; and was on his way to Rab-bak, the third and highest title.

I know from Paul's temperament that his horse was ahead of the other horses. But without time to think of what posture he should take, or without any consideration for his dignity, he is tumbled into the dust. And yet that was the best ride Paul ever took. Out of that violent fall he arose into the apostleship. So it has been in all the ages, and so it is now.

You will never be worth anything for God and the Church until you lose fifty thousand dollars, or have your reputation upset, or in some way, somehow, are thrown and humiliated. You must go down before you go up.

Joseph finds his path to the Egyptian court through the pit into which his brothers threw him.

Daniel would never have walked amid the bronze lions that adorned the Babylonish throne if he had not first walked amid the real lions of the cave.

Paul marshals all the generations of Christendom by falling flat on his face on the road to Damascus.

Men who have been always prosperous may be efficient servants of the world, but will be of no advantage to Christ. You may ride majestically seated on your charger, rein in hand, foot in stirrup, but you will never be worth anything spiritually until you fall off. They who graduate from the School of Christ with the highest honors have on their diploma the seal of a lion's muddy paw, or the splash of an angry wave, or the drop of a stray tear, or the brown scorch of a persecuting fire.

In nine hundred and ninety-nine cases out of the thousand there is no moral or spiritual elevation until there has been a thorough worldly upsetting.

Again, I learn from the subject that the religion of Christ is not a pusillanimous thing. People of this day try to make us believe that Christianity is something for men of small caliber, for women with no capacity to reason, for children in the infant class, under six years of age, but not for stalwart men.

Look at this man who is mentioned in the ninth chapter of the Acts of the Apostles. Do you not think that the religion that could capture such a man as that must have some power in it?

PAUL was a logician; he was a metaphysician; he was an all-conquering orator; he was a poet of the highest type. He had a nature that could swamp the leading men of his day, and, hurled against the Sanhedrim, he made it tremble.

Paul learned all he could get in the school of his immediate vicinity; then he went to a higher school, and there mastered the Greek and the Hebrew, and also perfected himself in belles-lettres, until in after years he astonished the Cretans, the Corinthians, and the Athenians by quotations from their own authors.

I have never found anything in Carlyle or Goethe or Herbert Spencer that could compare in strength or in beauty with Paul's Epistles. I do not think there is anything in the writings of Sir William Hamilton that shows such mental discipline as you find in Paul's argument about justification and the resurrection. I have not found



anything in Milton finer in the way of imagination than I can find in Paul's illustrations drawn from the amphitheater.

There was nothing in Robert Emmet pleading for his life, or in Edmund Burke arraigning Warren Hastings in Westminster Hall, that compared with the scene in the courtroom when, before robed officials, Paul bowed and began his speech, saying: "I think myself happy, King Agrippa, because I shall answer for myself this day."

I repeat the assertion that a religion that can capture such a man as that must have some power in it. It is time people stopped talking as though all the brains of the world were opposed to Christianity. Where Paul leads we can afford to follow.

I am glad to know that Christ has, in the different ages of the world, had in His discipleship a Mozart and a Handel in music; a Raphael and a Reynolds in painting; an Angelo and a Canova in sculpture; a Rush and a Harvey in medicine; a Grotius and a Washington in statesmanship; a Blackstone, a Marshall, and a Kent in law.

The time will come when the religion of Christ will conquer all the observatories and universities, and then, through her telescope Philosophy will behold the morning star of Jesus, and in her laboratory see that "all things work together for good," and with her geological hammer discover the "Rock of Ages."

Instead of cowering and shivering when the skeptic stands before you and talks of religion as though it were a pusillanimous thing, take your New Testament from your pocket and show him the picture of the intellectual giant of all the ages, prostrated on the road to Damascus, while his horse is flying wildly away. Then ask the skeptic what it was that frightened the one and threw the other.

Oh, no! It is no weak gospel. It is a most glorious gospel. It is an all-conquering gospel. It is an omnipotent gospel. It is the power of God and the wisdom of God unto salvation.

JESUS AND PAUL were boys at the same time in different villages, and Paul's antipathy to Christ was increasing. He hated everything about Christ. He was going down then with writs in his pockets to have

Christ's disciples arrested. He was not going as a sheriff goes—to arrest a man against whom he has no spite—but Paul was going down to arrest those people because he was glad to arrest them. The Bible says: "He breathed out slaughter." He wanted them captured, and he also wanted them butchered.

It was particularly outrageous that Saul should have gone to Damascus on that errand. Jesus Christ had been dead only three years, and the story of His kindness, generosity, and love filled all the air. It was not an old story, as it is now. It was a new story. Jesus had only three summers ago been in these very places, and Saul every day in Jerusalem must have met people who knew Christ, people with good eyesight whom Jesus had cured of blindness, people who were dead and had been resurrected by the Saviour, and people who could tell Paul all the particulars of the crucifixion—just how Jesus looked in the last hour—just how the heavens grew black in the face at the torture. He heard that recited every day by people who were acquainted with all the circumstances, and yet in the fresh memory of that scene he goes out to persecute Christ's disciples, impatient at the time it takes to feed the horses at the inn, not pulling at the snaffle, but riding with loose reign—faster and faster.

Truly, Paul was the chief of sinners. No outbreak of modesty when he said that. He was a murderer. He stood by when Stephen died, and helped in the execution of that good man. When the rabble wanted to be unimpeded in their work of destroying Stephen, and wanted to take off their coats but did not dare to lay them down lest they be stolen, Paul said: "I will take care of the coats." So they put their coats down at the feet of Paul, and he watched them, and he watched the horrid mangling of glorious Stephen.

Is it not a wonder that when Paul fell from the horse he did not break his neck—that his foot did not catch somewhere in the trappings of the saddle, and he was not dragged and kicked to death? He deserved to die—miserably, wretchedly and for ever—notwithstanding all his metaphysics, eloquence, and logic.

It seems to me as if I can see Paul today, rising up from the highway to Damascus, brushing off the dust from his cloak and wiping the sweat of excitement from his brow, as he turns to us and all the ages, saying:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

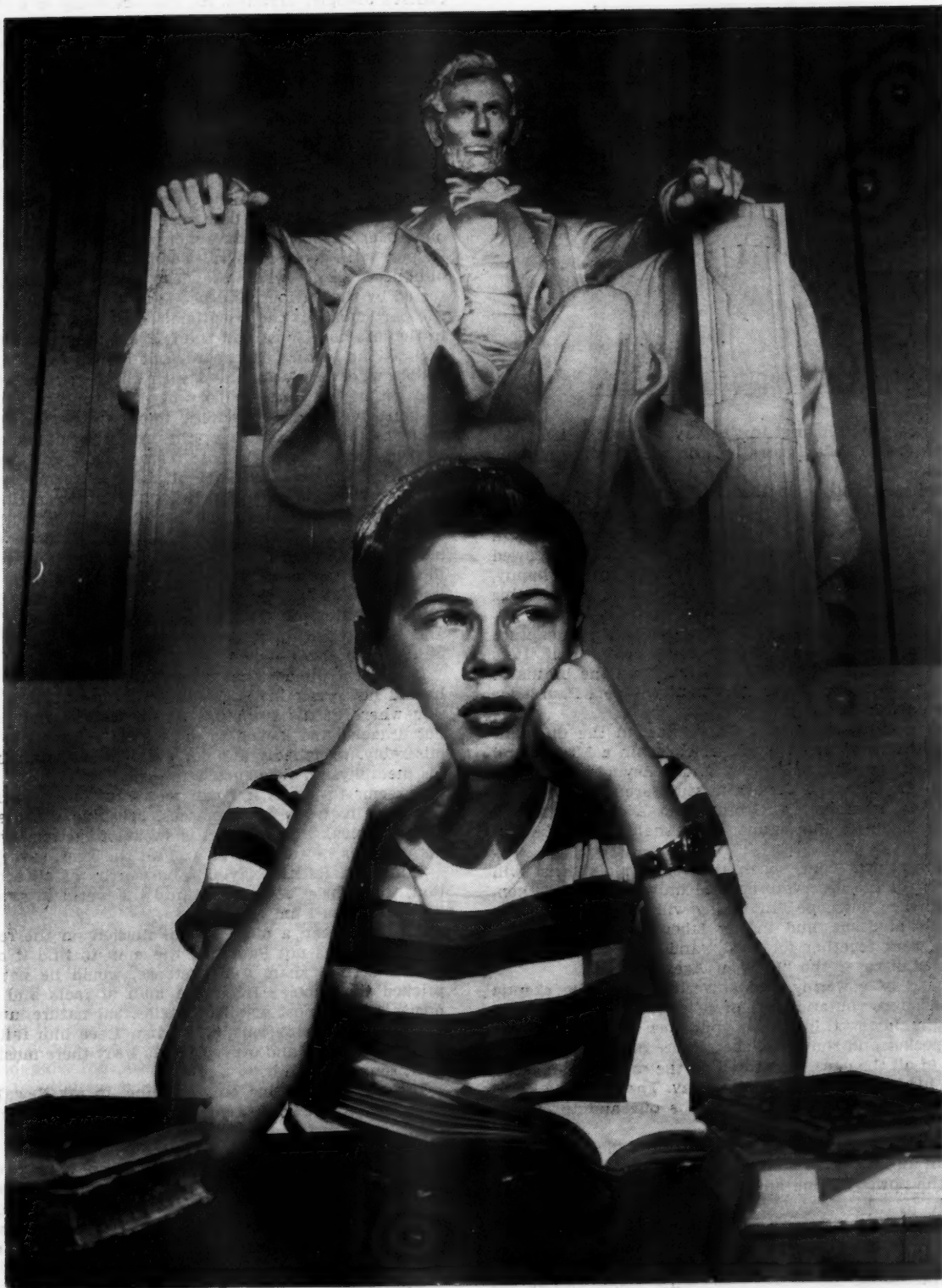
If it had been a mere optical illusion on the road to Damascus, was not Paul just the man to find it out. If it had been a sham and pretense, would he not have pricked the bubble? He was a man of facts and arguments, of the most gigantic intellectual nature, and not a man of hallucinations; and when I see him fall from the saddle, blind and overwhelmed, I say there must have been something in it.

I have been reading this morning, in my New Testament, of a Mediterranean voyage in an Alexandrian ship. It was in the month of November.

ON BOARD THAT VESSEL were two distinguished passengers—one, Josephus, the historian, as we have strong reasons to believe; the other, a convict, one Paul by name, who was going to prison for upsetting things—or, as they termed it, "turning the world upside down."

This convict had gained the confidence of the captain.

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RELIGION and ABRAHAM LINCOLN

By B. B. TYLER, D.D.

ABRAHAM LINCOLN was a man of profound faith. He believed in God. He believed in Christ. He believed in the Bible. He believed in men. His faith made him great. His life is a beautiful commentary on the words, "This is the victory that overcometh the world, even our faith." There was a time in Lincoln's experience when his faith faltered, as there was a time when his reason tottered; but these sad experiences were temporary, and Abraham Lincoln was neither an infidel nor a lunatic. It is easy to trace in the life of this colossal character a steady growth of faith. This grace in him increased steadily in breadth and in strength with the passing years, until it came to pass that his last public utterances show forth the confidence and the fire of an ancient Hebrew prophet.

About a year before his assassination, Lincoln, in a letter to Joshua Speed, said: "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance on faith, and you will live and die a better man." He saw and declared that the teaching of the Bible had a tendency to improve character. He had a right view of this sacred literature. Its purpose is character building.

Leonard Swett, who knew Abraham Lincoln well, said, at the unveiling of the Chicago monument, that Lincoln "believed in God as the Supreme Ruler of the universe, the Guide of men, and the Controller of the great events and destinies of mankind. He believed himself to be an instrument and leader in his country of the force of freedom."

From this it appears that his belief was not merely theoretical, but that it was practical. He regarded himself as an instrument as Moses was an instrument in the hands of almighty God, to lead men into freedom.

It was after his election in the autumn of 1860, and but a short time before his inauguration as President of the United States, that in a letter to Judge Joseph Gillespie, he said "I have read on my knees the story of Gethsemane, where the Son of God prayed in vain that the cup of bitterness might pass from Him. I am in the garden of Gethsemane now, and my cup of bitterness is full and overflowing."

Although Lincoln was not a church member; he was a man of prayer. He believed that God can hear, does hear, and answer prayer.

But it would be wearisome to you to recite all the evidences bearing on the religious character of Abraham Lincoln. John G. Nicolay well says: "Benevolence and forgiveness were the very basis of his character; his worldwide humanity is aptly embodied in a phrase of his second inaugural: 'With malice toward none, with charity for all.' His nature was deeply religious, but he belonged to no denomination; he had faith in the eternal justice and boundless mercy of Providence, and made the Golden Rule of Christ his practical creed."

When Lincoln was urged to issue his Proclamation of Emancipation, he waited on God for guidance. He said to some who urged this matter, who were anxious to have the President act without delay, "I hope it will not be irreverent for me to say that, if it is possible that God would reveal His will to others on a point so connected with my duty, it might be supposed He would reveal it directly to me, for, unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter, and if I can learn what it is, I will do it."

I wish to call special attention to Lincoln's temperance habits. He was a teetotaler, so far as the use of intoxicating liquors as a beverage.

(Continued on page 10)

THE SPIRITUAL MAN

(Continued from page 5)

some of the congregation would cause the self-respecting moral-minded people to segregate themselves from that particular assembly.

Moral laxity destroys natural love and creates jealousy. It gnaws into the fiber of family life, obliterates affection, and makes any attempt at family worship a mere mockery. The spiritual strength of our homes is the measure of the spiritual strength of our churches. The family altar is much more important than the church altar, and the devil will always strike at the home first.

Today, chastity and morality are laughed at by the unregenerate world. They consider the New Testament standard to be out of date, and take it for granted that almost everybody has a secret chapter in his life that reads of moral lawlessness. This spirit of the worship of Diana is putting on twentieth-century garments and knocking on the doors of Pentecostal churches. He does not suggest that these holiness folk should stoop to moral carelessness, but he suggests that they at least be charitable, and make their churches happy homes for those poor unfortunates whose psychological make-up makes it necessary for them to have a new wife every year or so. This Dianese devil suggests that the ministerial requirements of old-fashioned, holy living Pentecostals are too strait-laced for the tempo of modern living. He hints that we might be more lenient with the preacher who comes seeking a place to minister. After all, he is a good fellow; he has been in and out for twenty-five years, and has had numerous mystical experiences. He is a good musician, and his voice is so suited to public speaking that he will grace any pulpit.

Of course, he will need a good-paying church because his wife lives quite high, and (whisper it ever so low) he is paying alimony to two other poor girls who unfortunately were guilty of a lack of sympathetic understanding and mental compatibility, and found it impossible to live with this great saint. Sad to say, there are some elements of Pentecost that have not seen the danger in permitting these worshipers of Diana to fill their pulpits. If this is permitted for long, moral laxity creeps in, because there will certainly be no preaching against it if the preacher is guilty of it. The standard is lowered, and jealousy breaks up the homes that used to have family altars. Atmospheres that used to be hallowed by devoted worship and other tongues as the Spirit gave utterance are now shattered by the tearful accusation, the haunting spirit of jealousy, and the accusing finger of incontinence. We dare not let down the standard on this thing, because it will destroy our Pentecostal homes and ruin our holiness reputation in the eyes of moral-minded seekers after truth.

I do not infer that we must neglect the task of winning the lost to Christ, neither do I infer that we should discriminate against those who, during their unsaved state, have been involved in divorce and subsequent marriage. If God has forgiven the past, and they are now faithful Christians, we must receive them without partiality into the fellowship. On the other hand, we must not forget that God's Word is quite definite on this question, and we must adhere to it faithfully, even if some may suffer some embarrassment and hardship over it. For the sake of the work of God, it is better that some suffer some minor degree of embarrassment for the sins of yesteryear than that the Church should lose its vision

and lower its standard. Shall we continue to hold high our standard? or shall we, through moral carelessness, find ourselves guilty of the indictment that Paul brought against the Church of God in Corinth? It will do us well to read the fifth chapter of the First Pauline Epistle to Corinthian Christians.

(To Be Continued)

RELIGION AND ABRAHAM LINCOLN

(Continued from page 9)

age was concerned. When the committee of the Chicago convention waited upon Lincoln to inform him of his nomination, he treated them to ice water and said:

"Gentlemen, we must pledge our mutual healths in the most healthy beverage which God has given to man. It is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale from the spring."

Mr. John Hay, one of his biographers says: "Mr. Lincoln was a man of exceedingly temperate habits. He made no use of either whiskey or tobacco during all the years that I knew him."

WORLD TOUR—PART II

(Continued from page 3)

we visited a house of worship of the Confucian religion. It was spine-tingling and soul-sickening to see the ugly heathen gods, the burning incense, and the blinded, ignorant worship of the priest and his constituency. It was positively uncanny and weird, and when we reached the street again, we felt we had just left a place of shrouded mysteries and were once again walking in the tangible and realistic realms of reality. Before ascending the stairs to the main worship room, one sees an altar upon which is sitting several grinning and hideous-looking gods; also, on the same altar is food that the worshipers have put there for their departed loved ones. On either side of the altar is a large earthen bowl about half full of dirt, in which are standing several reeds or straws burning for their sins and for the sins of their loved ones. To the right of the altar is a furnace where they burn paper that represents the money they have given the priest, and believe me, there was plenty paper in the furnace that day. Upon reaching the top of the stairs, which is a porch leading into the worship room, the first thing one sees is a priest and a worshiper kneeling side by side with the faces almost to the floor. The priest is chanting something that has an "out of this world sound" as he shakes and rattles some queer-looking objects. Upon completing this chanting ceremony, he throws the contraption on the floor and tells the worshiper something, after which the worshiper writes it on a pad that she has upon the floor, and the ritual is over. As we started down the stairs, the last thing we saw was the priest smoking a cigarette, and as we scrutinized his face, we could vividly see the hard, visible marks of a sinful life. When we again inhaled and exhaled the clean unpolluted air out in the street, it seemed to symbolize a cleaner, better, and purer way. THANK GOD FOR THE JESUS WAY!

The Hawkins have made tremendous sacrifices in these Islands, and God has richly rewarded their faithful efforts. There was very little here when they came eight years ago. Now we have two churches and two good mis-

sions that will soon be churches. You would have to visit the Islands to fully appreciate the work they have done. They are held in very high esteem by not only the members but the outside world as well. As I watched them as they dealt with the Christians, it reminded me of the apostle Paul's words in 1 Thessalonians 2:7, "But we were gentle among you, even as a nurse cherisheth her children." A one-sentence description of them is: "They are politeness personified."

The farewell banquet was a heart-warming affair—songs, speeches, leis put around my neck, the opening of lovely gifts to send home, and finally my closing speech to them. You can imagine the difficulty I had in speaking to them on this occasion.

The closing scene was at the airport. Brother and Sister Hawkins, Brother and Sister Dalraith N. Walker, Brother and Sister Nakashima, and a goodly number of the saints were there to see me off. They played on their instruments and sang in English "God Be with You Till We Meet Again." Then they sang, as only they can, a very beautiful Hawaiian song as they bade me farewell. When I showed my ticket to the man at the gate, he looked at me with sincere amazement in his eyes and said, "This is real nice. I have never in my life seen anything like it." The only thing I could think of to say under the circumstances was a big AMEN.

The last thing I saw, as the plane pulled away into the distance, was the enthusiastic waving of many handkerchiefs, bidding me Godspeed on the 4,000-mile hop to my next stop—Tokyo, Japan.

PAUL

(Continued from page 7)

Indeed, I think that Paul knew almost as much about the sea as did the captain. He had been shipwrecked three times already, and had dwelt much of his life amid capstans, yardarms, cables and storms, and he knew what he was talking about.

Seeing the equinoctial storm was coming, and perhaps noticing something unseaworthy in the vessel, he advised the captain to stay in the harbor. But I hear the captain and the first mate talking together. They say, in effect:

"We can not afford to take the advice of this landsman, and he a minister. He may be able to preach very well, but I do not believe he knows a marlinespike from a luff tackle. All aboard! Cast off! Shift the helm for headway. Who fears the Mediterranean?"

They had gone only a little way out when a whirlwind, called Euroclydon, made the torn sail its turban, shook the mast as you would brandish a spear, and tossed the hulk into the heavens. Overboard with the cargo! It is all washed with salt water and worthless now, and there are no marine insurance companies. All hands, ahoy, and out with the anchors!

Great consternation comes on crew and passengers. The sea monsters snort in the foam, and the billows clap their hands in glee of destruction. In the lull of the storm I hear a chain clank. It is the chain of the great apostle as he walks the deck or holds fast to the rigging amid the lurching of the ship. The spray drips from his long beard as Paul cries out to the crew, in tones of confidence:

"Now, I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God—

whose I am and whom I serve—saying: 'Fear not, Paul. Thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee.'"

Fourteen days have passed, and there is no abatement of the storm. It is midnight. Standing on the lookout, the man peers into the darkness, and, by a flash of lightning, sees the long white line of breakers, and knows they must be coming near to some country, and fears that in a few moments the vessel will be shivered on the rocks.

The ship flies like chaff in the tornado. They drop the sounding line, and by the light of the lantern they see it is twenty fathoms. Speeding along a little farther, they drop the line again, and by the light of the lantern they see it is fifteen fathoms. Two hundred and seventy-six souls within a few feet of awful shipwreck!

The managers of the vessel, pretending they want to look over the side of the ship and undergird it, get into the small boat, expecting in it to escape; but Paul sees through the sham, and he tells them that if they go off in the boat it will be the death of them.

The vessel strikes! The planks spring! The timbers crack! The vessel parts in the thundering surge! Oh, what struggling for life! Here they leap from plank to plank. There they go under as if they would never rise, but, catching hold of a timber, they come floating and panting on it to the beach.

Here strong swimmers spread their arms through the waves until their chins plow the sand, and they rise up, and ring out their wet locks on the beach. When the roll of the ship is called, two hundred and seventy-six people answer to their names.

Paul was the most illustrious merely human being the world has ever known. He walked the streets of Athens and preached from yonder pile of rocks, Mars Hill.

THOUGH MORE CLASSIC associations are connected with Athens than with any other city under the sun—because here Socrates, Plato, Aristotle, Demosthenes, Pericles, Herodotus, Pythagoras, Zenophon, and Praxiteles wrote, chisled, taught, thundered or sung—yet, in my mind, all those men and their teachings were eclipsed by Paul and the gospel he preached there and in the nearby city of Corinth. Standing yesterday on the old fortress at Corinth, the Acro-Corinthus, out from the ruin at its base arose in my imagination the old city—just as Paul saw it.

I have been told that, for splendor, the world beholds no such wonder today as that ancient Corinth, standing on an isthmus washed by two seas—the one sea bringing the commerce of Europe, the other sea bringing the commerce of Asia.

From her wharves, in the construction of which entire kingdoms had been absorbed, war galleys with three banks of oars pushed out and confounded the navy yards of all the world.

Huge handed machinery, such as modern invention can not equal, lifted ships from the sea on one side and transported them on trucks across the isthmus and sat them down in the sea on the other side.

The revenue officers of the city went down through the olive groves that lined the beach to collect a tariff from all nations. The youth of all peoples sported in her isthmanian games, and the beauty of all lands sat in her theaters, walked her porticos and threw itself upon the altar of her stupendous dissipation. Column, statue, and temple bewildered the beholder. There were white marble

fountains into which, from apertures at the side, there gushed waters everywhere known for health-giving qualities. Around these basins, twisted into wreaths of stone, there were all the beauties of sculpture and architecture; while standing, as if to guard the costly display, was a statue of Hercules of burnished Corinthian brass. Vases of terra cotta adorned the cemeteries of the dead—vases so costly that Julius Caesar was not satisfied till he had captured them for Rome. Armed officials paced up and down to see that no statue was defaced, pedestal overthrown or bas-relief touched.

From the edge of the city the hill held its magnificent burden of columns and towers and temples (one thousand slaves waiting at one shrine), and a citadel so thoroughly impregnable that Gibraltar is a heap of sand compared with it. Amid all that strength and magnificence, Corinth stood and defied the world.

Oh, it was not to rustics who had never seen anything grand that Paul preached in Corinth. They had heard the best music that had come from the best instruments in all the world; they had heard songs floating from morning porticos and melting in evening groves; they had

passed their whole lives among pictures and had been molded and shaped until there was no chariot wheel in which it had not sped, and no tower in which it had not glittered, and no gateway that it had not helped to adorn.

Ah, it was a bold act for Paul to stand there amid all that and say:

"All this is nothing. These sounds that come from the Temple of Neptune are not music, compared with the harmonies of which I speak. These waters rushing in the basin of Pyrene are not pure. These statues of Bacchus and Mercury are not exquisite. Your citadel of Acro-Corinthus is not strong, compared with that which I offer to the poorest slave who puts down his burden at that brazen gate. You Corinthians think this is a splendid city; you think you have heard all sweet sounds and seen all beautiful sights. But, I tell you, eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Following up Paul's line of thought, we may say the Bible, now, is the scaffolding to the rising Temple, but when the building is done there will be no further use for the scaffolding.



CALIFORNIA

TRAVER, Calif.—The saints were really blessed in our recent successful revival. There were 10 saved, 7 sanctified, and 6 filled with the Holy Ghost. Our evangelists were Brother Johnson of Popular, Calif., and Brother Jim Brewington, of Long Beach.—H. J. Dobbs, Pastor.

GEORGIA

MENLO, Ga.—We have had a great revival at the Menlo Church of God Mission. Brother Paul Stover, of Rome was the evangelist. God is blessing us in this new field. There were 3 saved, 3 sanctified, and 1 baptized with the Holy Ghost. James N. Mitchell is heading this new work. Pray for us.—Margie Van Pelt, Reporter.

ILLINOIS

BRIDGEPORT, Ill.—Brother Everett Steel was the evangelist in a revival here. There were 23 saved, 8 sanctified, and 7 filled with the Holy Ghost. We recommend Brother Steel to all the churches. He is a very fine evangelist and will be a blessing to everybody. I should like to say that Brother Steel went to Lee College and has left a desire in me to attend. His fine singing and playing was an inspiration to all.—John Adams, Pastor.

KENTUCKY

CLAY CITY, Ky.—We have just had a three weeks' revival, with Rev. W. L. Bloomfield as the evangelist. There were 14 saved, 6 sanctified, and 6 filled with the Holy Ghost. The church was greatly blessed. We thank God for the wonderful revival here. Rev. Russell Holman is our pastor.—Mrs. Maude Holman, Reporter.

LOUISVILLE, Ky.—At this writing (January 4) we are in an outstanding revival with Evangelist Stanley Rippetoe, of Alabama City, Alabama. This is one of the most Spirit-filled meetings that it has been my privilege to enjoy. Night after night the presence and power of God have been manifested in a most wonderful way. Men, women, boys, and girls have been convinced of the claims of Jesus Christ, convicted of their sins, and converted in the old-fashioned way. Many of them received a definite experience of sanctification and the baptism of the Holy Ghost. Not only have the unsaved been reached for Christ, but this revival has been a blessing to the church, and God's people have received a new hunger for a deeper life and a sweeter communion with God. Brother Rippetoe has been to East Louisville church many times, but this is the greatest meeting of all. He is wholly and altogether yielded to God in consecrated service, and is being mightily used of God to bless humanity. As we enter the second week of this revival, there have been 12 saved, and 39 sanctified and baptized with the Holy Ghost.

MICHIGAN

YPSILANTI, Mich.—We praise the Lord for the wonderful revival at our church, with Brother A. H. Tribble as our evangelist. The church was greatly blessed, with 13 saved, 7 sanctified, 3 filled with the Holy Ghost, and 9 added to the church. One person was miraculously healed of a punctured lung. Many others testified to healings.—William T. Harvey, Pastor.

OHIO

Telegram

RIDGEVILLE, Ohio—Greatest revival in the history of North Ridgeville, Ohio, church. Over 50 saved in two weeks, and 12 received Holy Ghost. The end is not yet. Good crowds and the altar is filled each night. Our evangelist is the Rev. D. R. Moreland.—C. G. Carder, Pastor.

TENNESSEE

DAISY, Tenn.—On January 17 we closed a 14-day revival in which 45 were saved, 33 sanctified, 20 filled with the Holy Ghost, and 22 added to the Church of God. Brother Batson, in my estimation, is one of the most outstanding evangelists in the Church today. The growth and spiritual tide of our church is at its peak. We averaged 500 per Sunday for the 6 weeks of the Sunday School Contest. I attribute the growth and success of this fine church directly to God the Father, God the Son, and God the Holy Ghost. I am also thankful for a membership that stands 100 per cent behind its pastor in the work of God.—Harry A. Mushegan, Pastor.

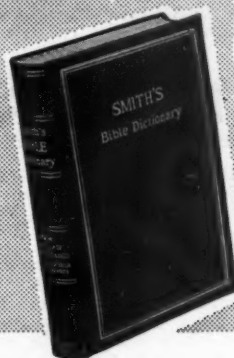
KNOXVILLE, Tenn. (Oakwood) — The Oakwood Church in Knoxville recently had an outstanding revival, conducted by Rev. Jackson Caldwell, pastor of the Church of God, Newville, Pa. Over fifteen were gloriously baptized with the Holy Ghost, in addition to the many other experiences. Five new members were added to the church, and many new families were won during this evangelistic effort. Many said that this was one of the greatest revivals ever to come to this Knoxville church. The services were characterized by mighty manifestations of the Holy Ghost. On several consecutive nights, the Holy Ghost brought messages of exhortation and warning. During the revival the Sunday School broke its all-time record with 187 in attendance.—Paul S. Cook.

COLTEWAH, Tenn.—We have just recently had a great revival here. There were 22 saved, 8 sanctified, and 13 filled with the Holy Ghost. Many messages were given in tongues, and the interpretations were given. Sister Mary Francis Frizzell was with us to sing and pray for the sick each night. Rev. Lloyd Jones is a wonderful man with whom to work and he is doing a great work here.—James Joe Jackson, Evangelist, Route 2, Hixson, Tenn.

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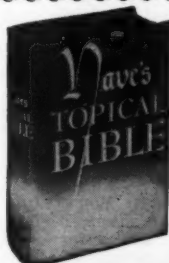


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reports

MULLINS, S. C.—On October 4, 1953, the Mullins Church of God observed one of the greatest home-coming days in its history. Not only did we enjoy the picnic lunch at the noon hour, but the Spirit of the Lord was present throughout the day, which we felt and enjoyed very much. The sweet fellowship of Christian people was there to bless us and draw us together for one of the greatest things, we feel, that we have ever accomplished.

We were very happy to have with us on that day, our highly esteemed state overseer, Rev. James A. Cross, also our fine district overseer, Rev. W. R. Craven. We were glad to have some of the other pastors of the district, including one of our former pastors.

Our total offering raised was \$306.61, freeing the church of all indebtedness.

The Lord has wonderfully blessed us here in Mullins, for which we are grateful. The church has improved in every department, under the leadership of our pastor and his good wife, Rev. and Mrs. J. A. Belt. The Sunday School attendance has increased from an average attendance of 118 to 172. The church and parsonage are equipped with gas heaters.

Since last Assembly, there has been \$1,480.61 paid on building and improvements. We certainly appreciate all that the Lord has done for us. We also feel grateful to our pastor for the splendid job he is doing at our church. He has been a blessing to us.

Just watch the Mullins Church grow. "If God be for us, who can be against us." Romans 8:31.—A. G. Campbell, Clerk.

OUTRAM, Sask.—The International Bible College, during the week of November 23-29, at Outram, Sask., enjoyed the blessings of the Holy Ghost in a special way. During this week, 7 were saved, 15 sanctified, 15 filled with the Holy Ghost, and 3 added to the church. The saints were refreshed in the Lord, and many were refilled.

Sister Mary Wilson, the evangelist, was a blessing to all with her singing and good preaching.

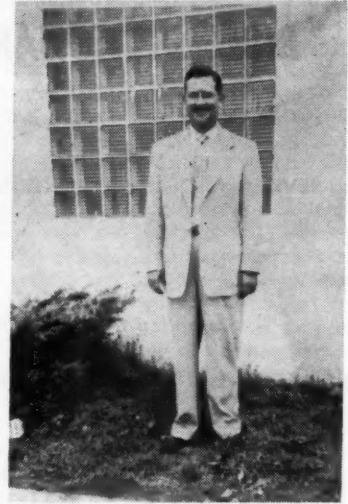
Not only the school, but also the community was blessed by these meetings. Truly, the Lord hath done great things for us, whereof we are glad.—Chester I. Roset.

The Sky Is Our Limit

LOUISVILLE, Ky.—Yes, we did it again. Twice within a year, the Highland Park Church of God broke its Sunday School record.

For six straight Sundays the attendance kept climbing. It reached its peak on November 15 when our church was "bulging at the sides" with an attendance of over 400. Each Sunday we had special services and special guests, as well.

All the veterans of any war were honored on one day. Three mothers pinned roses on all the men who had been in any previous wars. Another Sunday the Jessup Brothers of Del Rio, Texas, were there. They brought their musical instruments, and their inspiring songs led our church to believe that there is still victory in Je-



Rev. J. T. Pitts, Pastor

sus. Byron Jessup then delivered the message, that was from his heart.

There were other special services, and each Sunday they were just a little better than the one before. Every member in our church became Sunday-School-minded, and, as a result, people came from neighboring states to see what the Lord was doing.

There were other ways of advertisement, too. For every Sunday, handbills were printed, explaining the nature of the service for the following Sunday. After they were printed, men of our church delivered them to every door in Highland Park.

Finally came that exciting day of November 15, 1953. People came from Indiana, Ohio, Tennessee, and different parts of Kentucky to be with us on that great day.

Several of the teachers had to move out of their rooms because they were too small for the overflowing crowd. The attendance for the young unmarried people's class alone was approximately seventy. Some of the larger classes were combined, and they remained in the church auditorium with one teacher.

Yes, when the Sunday School came upstairs, people sat everywhere. Friends and relatives were all there enjoying the blessings of the Lord.

When time came for the secretary's report, she read the total attendance as 412. The previous record was only 349, so that proves that each year we are striving just a little more than the year before to stay on top.

The one who invited the most to church that day received the honor of breaking the record that was hanging there. Brother Walter Young broke the record both times. A small piece of the record was given everyone there as a souvenir.



ST. CHARLES, Va.—The above picture is of our note-burning Sunday, November 29. This commemorated the liquidation of all indebtedness on both our church and parsonage. Those standing in front, left to right are: Rev. George Lemons, state overseer; George Reece, Andy Howard, and Bee Cooper, church trustees; and Rev. J. B. Holcomb, pastor. A mission offering was received which amounted to \$261.30, cash and pledges.—Jake Lambdiu, Clerk.

Among our special guests were Brother Carroll, President of Lee College, who brought us a soul-stirring message; also, Brother Platt, Brother Humbertson, and Sister Wyler, all of Lee College in Cleveland, Tennessee, and some of the college students. Brother A. M. Phillips, our state overseer, and his wife and family came from Lexington, Kentucky. Our youth director, Brother Holcomb, was there, also. The Jessup Brothers returned to our church again and sang their songs

once more.

We thank God for members of the Highland Park Church, and especially are we proud of our pastor, Rev. J. T. Pitts, and his wife. The unity of all these brought about such a wonderful day.

As Eddie Boyd, the soloist of Lee College, sang "We Are Not Going Under, But We Are Going Over," our church was made to realize the importance of staying on top. — Katherine Minyard, Reporter.



SHRUM

Minnie Shrum, a faithful member of the Church of God at Hobbs, New Mexico, passed away November 8, 1953. She was bedfast for 22 years. She is survived by 5 daughters and one son. Our hearts are sad by her passing, but heaven is sweeter by her being there.—Noel D. Shrum and family.

HALL

Mrs. Minnie Hall, a charter member of the Church of God at Albany, Ga., passed away Dec. 26, 1953, having been a member of the Church for 33 years. In 1927, she moved to Albany, where she helped organize the first Church of God there. She served the church faithfully until her illness 3 years ago, serving as youth director and L.W.W.B. president at the time of her illness. The funeral was conducted by Revs. Graham Oglesby, Drew Mills, and Clyde N. Bolt.—C. N. Bolt, Pastor.

O'NEAL

Fred David O'Neal departed this life Dec. 22, 1953. He is survived by a wife, 4 sons, and 2 daughters. A member of the Church of God for 29 years, at the time of his death he was serving as Sunday School superintendent at the Riverside Church of God at Fort Worth, Texas. The funeral service was conducted by his pastor, Rev. J. T. Gilliam.

TUCKER

Georgia P. Tucker, age 61, wife of Horace Tucker, passed away Dec. 20, 1953. She was a member of the Church of God at Milford, Dela. The funeral service was conducted by Rev. Edwin Tull.—Clara Darby, Clerk.

HUGHES

David Wayne Hughes, 3-month-old son of Rev. and Mrs. John Hughes, Jr., of Williamstown, W. Va., died Jan. 3, 1954. He is survived by his parents, one brother, John Warner, and his grandparents.

HYATT

Icie Clevenger Hyatt, born Aug. 8, 1890, departed this life Nov. 22, 1953. She became a member of the Church of God in December of 1926. She was clerk of the Church of God in Salem, W. Va., for 20 years prior to her death. The funeral service was conducted by Rev. K. D. Beaubé.—Mrs. P. C. Brown.



From left to right—Walter Young, the one who broke the old record; Brother Ford, Sunday School superintendent and Brother More, assistant Sunday School superintendent.

We can see clearly the will of God only through the crystal lense, the truthful heart, and the yielded will.—McConkey.



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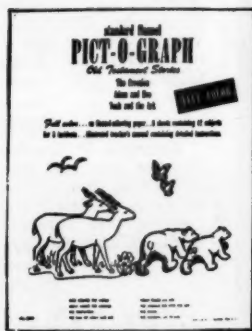
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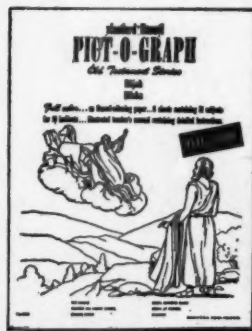
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